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INDIA CULTURES QUARTERLY

THE
INDIA CULTURES QUARTERLY

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The Mid-India Religion

Dr. Henry H. Presler.

Varient Definitions as a Source of Oral Myth.

Recently I had the novel experience of hearing both an oral myth, and the process whereby it came into being. Usually we hear the myth and then speculate on the causes thereof, perhaps falling back on the theories of our predecessors who themselves were rarely in contact with the process of myth-making. The coincidence whereby I happened to grasp both the myth and the factors producing it, deserve space in this journal, simply because the field worker rarely observes both the result and its causes. The analysis of the fortuitous occurrence of all the factors necessary to comprehend what happened suggests that the same process may have produced other myths. Let us see.

The myth is as follows :

Many years ago a sahib, an Englishman, lived somewhere around here in a big bungalow. He was an influential man, and had power. He loved our India and before his demise, he said, "Don't take me back to England ; bury me in yonder meadow." So, they put him in the ground and erected this cement grave cap He still stayed in this place, refusing to leave. But in time people began to forget him. So one day he came upon one of our pandas, who went into ecstacy. The spirit of the Englishman began to speak through the functionary, and to say, "Why are you peop e forgetting me?" But nobody could understand what the spirit was saying, because his language was, naturally, English. Here was a panda, an illiterate medium whose mother tongue is Hindi, speaking English ! Along came a clerk from the post-office and translated to the people; that is how they knew what was being said. " Why do you people forget me ? Unless you mend your ways I will trouble you," the spirit shouted. The people said, "Oh Sahib, what shall we offer at your grave ?" The Englishman's ghost said through the medium, "Bring me what I like to eat, in other words, eggs." So somebody ran for eggs. "Bring me also a loaf of bread." Another went after leavened bread. " Bring me a fork, a knife and a spoon." Others went to an Anglo-Indian's house to borrow the utensils. So the people offered these things and the ghost was satisfied. He did not trouble the people thereafter. When the medium came out of his ecstacy he did not know of his having spoken English. This shows that a medium is no hoax, and that the dead do speak to us through such a person.

The reader may speculate as to the origin of this myth, saying with S. C. Roy that it arose out of the entertainment situation ; with Banier and Lempriere, calling it a bit of fantasy concealing some historical fact ; with a German school claiming this tale reproduces the phenomena of nature under hidden figures of speech ; with the school holding that all myths attempt to explain or make intelligible abstract ideas ; with Halliday and Benedict arguing that this story is simply

the result of human imagination; with Frazer who would see some connexion between this little story and magic; with Max Muller who would account for it as a disease of language; with Tylor and Lang who probably would insist that the story is a survival from savage society; with the psychoanalysts who would find some sexual explanation; with the diffusionists who would look for some remote locale from which this story drifted to our town; with Radcliffe Brown who would say that this represents an attempt to bring all aspects of the universe within the radius of man's social life; with Malinowski who would dismiss all search for origins as futile, claiming that the foregoing anecdote reveals to us the behavioral patterns of its culture.

All the foregoing theories (if applied to this little story) would be able to manufacture an overgrowth of plausibilities, all of which would be fictitious. Each could offer a set of quite reasonable explanations for this myth, and each would be wrong.

The process whereby this myth was produced operated between two different definitions of the spirit and of the religious rites at this sacred platform. Neither definition of the situation clashed with or contracted the other definition, but each existed in different brains, and resulted in varient interpretations of the same factors and rituals. The only way to reconcile the opposite definitions of what transpired was to assume supernaturalism, and the myth is the effort of the mystified people to present a connected account of the extremities to which their definitions had forced them. This will become plain and understandable by a matter-of-fact statement of our field work experience.

I

The First Definition of the Situation

Early in the afternoon we found a Kurmi (cultivator) and a Kachhi (vegetable-grower) working in the field, breaking lumps of dirt, and we managed to develop a free and easy, enjoyable conversation with them. I worked the talk around to the two white objects (platforms about six by six by three feet, covered with whitewash) standing some hundred yards away. The Kurmi said that the northern-most was the grave of Angrez Baba (An Englishman's Ghost). The other platform, he said, was the grave of a gwal (actually gwala, but in this dialect the final a is dropped), or shepherd to cattle and buffaloes giving milk. We strolled over to the supposed graves.

Question. Who was this person buried here?

Answer. He was an Englishman.

Q. What were his name and station?

A. We don't know all that, but he must have been a great man because the English ruled our country then, and al Englishmen were great.

Q. Do you people worship an Englishman's ghost?

A. Yes, of course; he is powerful, and might harm us.

Q. When do you worship him?

A. Once a year at the Diwali festival.

Q. In what manner?

A. We offer coconut and eggs.

Q. Coconut is customary; but why the eggs?

A. Because Englishmen eat eggs, and his spirit wants eggs,

Q. What else?

A. Double roti (leavened bread). You know that there are still a few bakeries left where you can buy the kind of bread that Englishmen eat. Also, we offer a fork, because English people don't eat with their hands, and the spirit needs a fork.

Q. What about meat? Englishmen eat meat, don't they?

A. No, we can't offer that because we are vegetarians, at least our caste is.

Q. Is there a panda (a word used to indicate an ecstatic who contacts the dead by becoming a medium through which the ghost may speak)?

A. Yes. M———, a Barou (fisherman). He gets bhau (ecstacy) on Diwali day.

Q. Do you mean to tell me that the ghost of the Englishman comes on him?

A. Yes; why not? When the panda is seized, he speaks English.

Q. Is this M——— able to read or write?

A. No. He has memorized some verses from our scriptures, simply by hearing them; but literate you cannot call him.

Q. What is his work?

A. He is a shepherd who takes a herd of cows out to graze daily.

Q. Who comes here to see this ecstacy?

A. About 60 to 70 shepherds. Also, a large number of children from the surrounding neighbourhood come to see, and sometimes other adults of any caste may come.

Q. How long does this seizure, this ecstacy last?

A. About an hour.

Q. What does the Englishman's ghost say through the panda's mouth?

A. The ghost says, "Give me eggs, double roti and a fork, and such like, and I shall be satisfied, without troubling you. I will let you alone in peace." That is all that the ghost says.

Q. Kurmi, are you a native of this place? Are you a member of this brauderie (caste community in the "know" of this place)?

A. No; I came from Jansi (several hundreds of miles north of Jabalpur), about two years back, and am just a field hand. The people connected to this grave and who worship here are Ahirs (shepherds) and Barous (fishermen), and not Kurmis like me. Nevertheless, whatever I have heard with my ears and seen with my own eyes, that I have told you.

At this juncture, I turned to my partner and said in English (which neither the Kurmi nor the Kachhi understood), "This is a simple myth and it exists in its own right. As a matter of fact, it is a useful addition to our collection and we will record it. But, just as an aside, What, do you suppose, is the source of this myth? This Kurmi is a foreigner to these parts. His co-labourer, the Kachhi, is from Rewa State; so neither are natives, and both are rather ignorant of the traditions of the indigenous population, unless very unusual men. Do you think, then, that the Kurmi is inventing this tale and "giving us the go around?"

We talked of this possibility, but both were convinced of the absolute sincerity and naivete of the Kurmi.

Q. Who told you that this is an Englishman's grave?

A. Some respected members of the caste panchayat (chief governing committee) told me; they ought to know.

Then I said to my partner, "Notice one trait of the Kurmi. He sometimes does not hear us accurately, and he gives absurd replies without perplexity. Then we have to repeat our question so that he understands it rightly. He has the habit of not trying to find out precisely what is told to him. He does not bother to verify what he hears; whatever he thinks he hears, whatever his

ears tell him that he accepts the first time, and ruminates on it. This absence of curiosity as to just what the other person intends to convey, this contentment with whatever his faculties report to his mind, must allow frequent mis-definitions of objects and situations to arise. This want of accuracy creates lacunae, or gaps in meanings. But this trait is not characteristic only of this Kurmi; it is a comman trait with which we have to reckon in myth formation, in all parts of the world."

When two or more differing definitions of the same phenomenon exist in the minds of several individuals or groups, varient interpretations based on those definitions arise. I mean to say, A with his definition cannot comprehend what B with his differing definition is doing; therefore, A thinks B is performing the extra-ordinary or miraculous because he cannot account for B's actions in terms of A's definitions. B, moreover, is innocent of what is transpiring in the definitive activity of A, and proceeds unconscious of the interpretation to which he is giving rise. Thus, the supernatural explanation rushes into the gap created between the two differing definitons of the same phenomenon and their resulting variations in interpretation. The myth represents the attempt to express coherently the mystification, and in terms fitting into whatever categories normal life seem to supply for such wonderment.

II

The Second Definition of the Situation.

At this juncture, by an extraordinary coincidence, M———, the ecstatic functionary, was seen to be walking along the road about two hundred yards away. He could not have heard our conversation, or scarcely have recognized his friends, the Kurmi and the Kachhi. By relaying shouts we were able to hail him, who came over to us. I had seen him somewhere in this locale, and he had seen me coming and going both of us had made up our minds to appreciate each other. This M—— is a middle-aged, good-natured fellow with a moustache and lacking several teeth, besides being short in stature. His speech is halting, complicating the inevitable obscurity in pronunciation due to the absence of front teeth. His nervous responses contain hesitations and blocks, which may be significant for his ecstatic behaviour when acting as a medium. He was an authority on the sacred place, having been born in the local community, and serving as its religious functionary.

Q. Whose grave is this?

A. It is not a grave; it is a chabutra (a kind of platform providing the foundation of many local shrines).

Q. But Kurmi says it is a grave.

A. That is wrong; I ought to know, having lived here all my life.

Q. Well, then, who is the god here?

A. This is X godling's place (Note: We prefer to protect our informants with complete annonymity. The name, however, is of a popular local divinity).

Q, But Kurmi says this is an Englishman's ghost.

A. No. This is X godling's place. This rough stone is his idol. He protects us and our cattle. We assemble here once a year, on Diwali. (If the Kurmi had been born and raised locally, he would have known that local shepherds assemble on Diwali day at the shrines of a godling. That is, an illiterate Jabalporite would think. Given an annual shepherd festival on Diwali Day, and there you must have X godling rather than an Englishman's ghost. But this thought and the resulting doubt of his own definition, do not seem to have crossed the Kurmi's mind.) Our ritual takes about an hour and a half. We offer coconuts, eggs, double roti, wine and whatever we like.

Q. What do you mean, double roti ?

A. Why, what we people prepare in our own houses, such as *atwaee* (a kind of fried bread, cut in thick pieces, and unleavened; because a slice of leavened bread is also thick, the Englishmen's bread was also called double roti; but the two breads are utterly different, agreeing only in name. Thus, when the Kurmi heard that double roti was offered, he automatically thought of a slice of European bread, connecting it with the supposed Englishman mistakenly thought buried here).

Q. Does X godling speak through you ?

A. Yes, of course. I get bhau (ecstacy) on Diwali day, only once a year. But others become mediums for X godling any time they like. If you want to talk to X I can arrange with these other mediums.

Q. How is it that they get bhau anytime ?

A. People are always losing things. Especially shepherds lose their animals and need divine help to find them. That is why this godling and this shrine are popular with the graziers.

Q. Why offer wine ?

A. Because our ancestors did. After offering a small portion to X, we drink the rest of it here. The same with eggs. Our ancestors offered chicken eggs, so we do; I don't know why.

Q. Kurmi says you offer forks, knives and spoons.

A. Well, you can offer anything you like (a deft avoidance of denying what the Kurmi had said, with the Kurmi standing there and listening).

Q. Do you pandas charge money for speaking what X wants to be said ?

A. No, never ; none of us charge a single pie for that. We don't know, as a matter of fact, whether we have spoken anything or not, being unconscious. We only ask before hand for the things required for bhau, such as *pan* leaves, betel nuts, flowers, ghi, and so forth. But if X godling tells through us where to find the cow, the shepherd first goes there and fetches the animal ; then he may come and give us a present.

Q. What language do you speak here when under ecstacy?

A. How would I know ? Did I not tell you that I am then unconscious ?

Q. Do you know any English ?

A. None. Look here : my mud house is over there in plain sight. How would I know English ?

III

Analysis.

I begin by repeating a working assumption : We do not arrive at an understanding of the process whereby this myth came into being, unless we grant the honesty and sincerity of both informants. The moment we say that either of them is lying, the door is slammed shut against the possibility of our ever understanding what happened here. As a matter of fact, these people lie very seldom, in comparison to so-called " advanced " persons.

Two definitions of the factors and situation have been given by two different informants, the first, a stranger, and the second, a native of this place. The first is a *Kurmi*, an outsider, and a layman ; the second is a *Barou,* an insider, in fact, the religious leader himself.

The two definitions differ in the following important points :

1. AS TO THE SACRED LOCATION

Kurmi : It is a grave.

Barou : It is a shrine.

2. AS TO THE SUPERNATURAL BEING

Kurmi : An Englishman's ghost.

Barou : A popular, local divinity or lesser god.

3. AS TO THE ECSTATIC WORDS

Kurmi : The English language is spoken by the ghost.

Bystanders : Our panda speaks Hindi when in ecstacy.

4. AS TO THE PURPOSE OF THE OFFERING

Kurmi : Eggs to please the Englishman.

Barou : Eggs due to traditions of the forefathers

(*Note :* Lower castes do offer eggs to their gods and goddesses in Jabalpur).

Kurmi : Double roti or a loaf of leavened bread because Englishmen eat such.

Barou : Double roti, Indian cookery, made by dropping chunks of unleavened dough into boiling fat.

Kurmi : Other foods and utensils pleasing to Englishmen.

Barou : Wine, coconuts, sweets, pan leaves, betels, flowers, clarified butter..... " Whatever you like ; this god accepts anything respectable ".

5. AS TO WHAT IS MEDIATED THROUGH THE ECSTATIC

Kurmi : Give me what I as an Englishman require, and I will let you alone.

Barou : The god gives advice on getting out of trouble and for finding stray buffaloes.

Thus, each informant saw the same sacred structure or chabutra, but defined it as the residence of a different supernatural person.

Each informant saw much the same objects offered, but each of them interpreted those objects differently according to the preceding definition of the divinity supposed to be resident.

Each was present during the ecstacy, the *Kurmi* as an onlooker ; the ecstatic as a medium. (Here I maintain from much other evidence too extensive to recount now, that some ecstatics are certainly in a state of unconsciousness during their seizure, so

that by premise the two men would be in much the same position of not knowing what was said; that is, the *Kurmi* would not know it because much of what comes out of the mouths of ecstatics is not normal language, and the ecstatic himself would not know it because he would be unconscious. Rather, the *Kurmi* would be left to interpret what he heard in terms of the primary definition of the divinity or spirit of the Englishman; and the ecstatic would interpret what was reported to him afterwards to have come out of his mouth by persons to whom he spoke,)

Further, it should be remembered that in Jabalpur the pattern requires the ecstatic to speak softly to the client. Client and ecstatic with the latter's assistants, "go into a huddle," forming a little circle, and talk in low tones. Therefore, the *Kurmi* might be seeing the seance but could not hear it. He would interpret what was being said, not knowing the words; or some other persons in the same misapprehension as himself would report to the *Kurmi*. The upshot would be that the *Kurmi* became established in his interpretation, and he would not (also according to custom) bother to check his opinion with anybody else, nor would he confer with the ecstatic.

The ecstatic, in turn, would not come to know the erroneous mental content of the Kurmi's brain, and so would not correct him. Even if he were to know it, he would not bother to correct the Kurmi, because DISCUSSION IS NOT NORMAL to local religion. The Kurmi would conclude, The ecstatic is saying something; since the spirit is that of an Englishman, he must be speaking English and saying thus and so about the eggs and the double roti people say is offered here. This is practically the same to the Kurmi as that the spirit was actually saying so and so.

Now as to the objects offered, it is necessary to realize that the ecstatic is also the priest, the very one who performs the rituals while yet conscious. That is, M———, first conducts the rituals and thereafter goes into ecstacy. The Kurmi and the ecstatic (yet in his right mind) would see much the same objects, manipulated in the same ritual. I say "much the same objects" because local laymen (including the Kurmi) prefer to sit idle and to talk, leaving particulars of the ritual to the functionary. The efficacy of the ritual is not enhanced by their giving close attention to it; the ritual "works" due to intrinsic power. The purpose of those objects, the reason for their having been chosen and offered, would rest on an interpretation based on the primary definition of the divinity. The Kurmi, being an outsider, would not participate in the ritual: he would carelessly observe it. It simply does not occur to a local layman to ask, Why do you do this? What is the mutlab

(meaning) of the ritual? especially if he be a stranger, Thus, the Kurmi is left with his own erroneous interpretation. As for the fork, knife and spoon supposed to have been offered, the Kurmi's occasional glances at the utensils of the functionary would be superficial enough to permit his seeing in the iron chimta (forceps) and brass spoons, those English utensils he had already conceived as necessary. But if this is not the source of these imaginary objects, then I do not know the source, and contend that any water-tight explanation of a myth which leaves out unknown factors also fails to comprehend the nature of the process of myth-making.

To proceed, the two men look at the same performance through different definitions and interpretations. Both view the performance with appreciation and faith; both are believers. This means that to the Kurmi, the performance is defined and interpreted, but it is not comprehensible. He has no normal ideological structure into which he can fit the mental activity taking place in his mind. Yet, the experience is there, real, actual, unmistakable. This creates the emotion of awe. The Kurmi is in the realm of the marvelous, the miraculous. He does not reason himself to the position, "This must be miraculous." Rather, he is himself transported; he is with the Ineffable. The Englishman becomes a godling. The ritual is the correct answer to the godling's requirements. The messages from the Unseen are the supernatural evidence of the Englishman's spirit. The Kurmi's interpretation works itself out consistently, so that every act of the functionary, and every object in the ritual falls into a system agreeing with what is known of Englishmen in normal life. It is a system whose premises are not questioned, and whose logic is not even conceived. It is a system constituting the germ of a new theology, embedded in the emerging myth.

As for the ecstatic, he sees the Kurmi there, in the grip of the marvellous. The demeanor of the Kurmi reenforces the ecstatic's own conviction of his mediumship. Thus, a circular reaction proceeds between the two, so that each reenforces the other's faith and definition. The Kurmi helps to define the ecstatic to himself as one capable of conversation with X godling (no matter that in the Kurmi's mind the Englishman and not X godling is the spirit). The ecstatic is reenforced in his divine activity, nay, established in it. Indeed his seance becomes a compulsion from the Kurmi.

But the *Kurmi* is not the only believer present. There are many, each with his own interpretation and definition, perhaps equally at varience, but all caught up in the Incomprehensible. So the ecstatic feels the *Kurmi's* wonderment only for a moment, then that of another individual, then that of another. The con-

viction that he is indeed a privileged participator in the divine becomes absolutely irresistible. He accordingly slides easily into seance.

The conclusion of the matter is that the Marvellous emerges from this extraordinary situation in which many minds look at the same procedure and objects with different definition and interpretations, and none of them are aware of their differences.

The normal way for the *Kurmi* to express his Wonder, is to tell of it in story form . He is not accustomed to abstraction, not habituated to statements of fact. The myth puts his experience into a connected story, the plain man's device for achieving coherence. A myth is a story of religious import, especially an account of the activities of supernatural beings.

This particular myth emerged in the process of confronting two different definitions of objects and situation, a situation in which the participators were not aware that they differed from each other, and in which each therefore unwittingly re-enforced the definition and interpretations of the other party. These re-enforced interpretations were not able to account for the actions of the other person. Now, when we cannot account for what the other person does because of our misunderstanding of what he thinks he himself is doing, we sometimes react by using our fists, at other times by using our sharp tongues, and at other times by snubbing him ; which course we take depends upon the nature of the misunderstood situation. The nature of the situation described above was such as to develop a fourth alternative, namely, recourse to supernaturalism and myth making. The myth of the Englishman's ghost emerged, to be told by the *Kurmi* and spread among all who heard him speak, and to be handed down the generations from father to son.

In closing, I claim only that this is how this particular myth came into existence.

Note :—This regular feature in THE INDIA CULTURES QUARTERLY is contributed by the director of the Department of Organized Research of Leonard Theological College, Jabalpur, M.P , India who assumes that a regional approach to the study of Indian cultures is required by the diverse data. Wide variations in patterns of relationships ideas, customs and artefacts are reported in the anthropological journals. Dr. Presler is confining his attention to an urban section close to the geographic centre of the peninsula. Historically Jabalpur was early the locale of aboriginal tribes secluded in its hills and forests. Later, Moslems acquired dominance. In the British period settlers from the north immigrated, along with agricultural populations from Bundelkhand and Chattisgarh districts of the province. Recently, various educational, industrial and military establishments have attracted populations from the four corners of India, but these remain culturally distinct from the main body of Mid-Ind a, remote, isolated, unsophisticated illiterates that comprise the majority in the city's population of three hundred thousand (approximate).

TIRUKURAL

(A New Translation)

CHAPTER IV.

EMPHASIS OF THE STRENGTH OF DHARMAM.

Note :—The word Dharmam used here is very a rich concept. It includes that which is correct in ethical, and religious conduct. In crdinary usage in modern Tamil it means charity. But the poet gtves his own definition in stanzas five and ten of this chapter.

Stanza 1

Dharmam gives one, heavenly riches and earthly wealth. What else is there that multiplies man's (bliss) ?

Stanza 2

Nothing greater can be achieved by man than the fulfilment of dharmam ; nor any worse blunder could he make than by failing to fulfil it.

Stanza 3

Let every one do good as far as he is able in all possible ways, in all places.

Note (*a*) " as far as he is able " commentators say that the married man should do dharmam as far as his wealth permits him, and that the ascetic, as far as his physical body allows him to control the senses.

(*b*) " in all places," commentators say mean the three realms of body mind and speech *i.e.*, they must do good deeds, think good thoughts, and speak good words.

Stanza 4

Only that is dharmam which is done by one whose mind (conscience) is clear. All others are mere show.

Stanza 5

Dharmam is that action not vitiated by envy, greed, anger, harsh words.

Stanza 6

Keep on during dharmam without waiting for that day (*i.e.*, of death). One's dharmam will follow him while all else will desert him.

Note :—"all else desert him" his friends, his relations and his body itself. But the merits of a man's dharmam go along with him after his death, too.

Stanza 7

It is not necessary to resort to anything (like the scriptures) to know the effects of dharmam. The man who carries the vehicle and the one who travels in it show the difference.

Stanza 8

Keeping on doing good without failing even one day, is the way to prevent future births and deaths.

Note :—"The way to prevent" This phrase is a free translation of the Tamil words that literally mean "the stopping stone." The metaphor is taken from the custom of laying large boulders of stones tightly and securely inside the embankment of lakes to withstand the tremendous pressure of water breaking the embankment.

Stanza 9

Only that which comes out of dharmam is pleasure; all else not so; nor are they praise worthy.

Note :—Several commentators think that the dharmam referred to in this stanza is the duty of married life, *i.e.* the establishment of the home.

Stanza 10

Dharmam is that which one ought to do and sin is that which one should shun.

(*Here ends the Introduction*)

PART I

ETHICS OF THE HOME

CHAPTER V

MARRIED LIFE

Stanza 1

A householder is he who is a true help of the three kinds (of ascetics).

Note :—Three kinds of ascetics are the students (Brahmmachari), the forest dwellers (Vanaprastha), and the renouncers (Sannyasi), The students were expected to be at their

Master's house, obeying his orders and to beg food for him from the house holders. Similarly the Vanaprastha and Sannyasa orders depended on the householder for their food. So the poet says that the householder's life is the support of the ascetics.

Stanza 2

The house holder is the true helper of the ascetics, the poor and the dead.

Note :—The house holder is the person who conducts the cremation and other services of the dead people. The dead have to be invited to attend feasts on special days etc. So he is called the helper of the dead.

Stanza 3

The upkeep of those of the South (*i.e.* the deceased forefathers) of the Gods, of the guests and relatives, and of their own selves of these five is the moral responsibility of the house holder.

Note :—(*a*) Those of the South refers to the deceased people. The God of death, Yama, is supposed to take the dead to the South where he is said to have his residence. It is the duty of each man to support his deceased father, grand father and great grand father (*i.e.* for three generations) individually, and the rest of his predecessors collectively.

(*b*) " of these five." These five are to be supported after paying the King his taxes. It was the custom of the King to levy one sixth part of everyman's income. So the ideal recommended here is, the house holder should use only one sixth part of his income for any other class mentioned in this list.

Stanza 4

The generations of that man will not die out, who is afraid of sin and who feeds himself carefully.

Note :—Who feeds himself carefully that is " who does not eat till he sees that his forefathers, his Gods, his relatives and guests have had their full share." The inference is that even if a man is liberally supporting gods and others, if he is not afraid of sin, he will have no sons left.

Stanza 5

The family life of a man realizes its essential nature and usefulness, when he loves his wife and is liberal to others.

Stanza 6

If a man walks uprightly in his married life, what other (bliss) can he get by his forsaking his family?

(Paraphrase: All the merits and happiness asceticism holds in store for man can be had in married life if one walks uprightly).

Stanza 7

He who lives naturally, the correct married life, is superior to all those who try methods of asceticism.

Note:—The contrast here is between attempted methods of suppression which involve serious failures, and the regulation of impulses which in the long run is not quite as hard. A modern paraphrase of this stanza would be, "regulation of impulses is better than their suppression."

Stanza 8

More glorious is the life of the faultless house holder than that of glorious ascetic, for the former supports the latter.

Note:—" the former supports the latter " is a rough paraphrase. " The one who conducts along the right way " is nearer the original.

Stanza 9

Truly righteous (*i.e.* full of *dharm*) is the life of the house holder. The other also (*i.e.* the life of the ascetic order) is good, if there is no place for scandal by others.

Note:—" Full of *dharm* " see note on Chapter 3. Stanza 2, 'dharm' is a complex concept and is the resultant fusion of three distinct ideas—1. that which is ethically right. 2. that which is natural and 3. that which is charitable.

Stanza 10

The house holder who leads a faultless life in this world is to be considered as a veritable God in heaven.

[Some commentators say that this verse means that a faultless house holder will be born as a veritable God in heaven (in the next life). Such a translation is possible.]

THE KATHHA UPNISHAD

A Meditation

Dr. Anjilvel V. Matthew, M.Ed.Ph.D.

I

Widely distinct and leading to different ends are these two, known as ignorance and knowledge. I know (thee) Nachiketas to be seeking knowledge, (for even) many pleasures did not lure thee away. Kath. II —.

The two roads, of ignorance and wisdom, of pleasure and *sreyas*, are distinct from each other and lead to different consequences. The way of pleasure is the way of the ignorant, however wise they be in their own conceit; and the end thereof is destruction. It leads to the cessation of all noble aspirations and praise-worthy ambitions. The greatest that may fall a wordly minded man is the satisfaction of his own desires. The touch of Midas converts everything to gold, and he may be happy therein. But while he is busy with making gold, his daughter is converted into a lifeless figure by contact with him. Fortunately for him he realized that he was rapidly being mechanised, being converted into a gold-making machine; and wished to become human again.

" Bahavo Kamah " — various desires present themselves to man. The temptations of different people are different. Some have a desire to make money, others desire renown and power. Some people have morbid sex-desires, and some seek an easy-going, effort-less life. Very often the same man may be subject to a number of these temptations, though there may be a dominant desire round which all the others gather, like subordinate officers who gather round a commander. Nackiketas had to face a number of temptations. " Ask for long-lived sons and grandsons, for many cattle, elephants, gold and horses; ask for an exclusive dominion of the earth, and thyself live as many years as thou desirest. Flourish on earth and be an enjoyer of all pleasures. But do not bother about the true light that leads one to find true and everlasting happiness; do not care for spiritual discernment ".—This was the temptation of Nackiketas, but he was not lured away by these transitory pleasures.

Give us spiritual discernment, O God, and lead us by Thy light so that when we are tempted to stray from the goal, we may know that the things that are seen are temporal while the things that are not seen are eternal. Even in the darkest hour our life, may we be faithful to the calling with which Thou hast called us. Amen.

II

Fools live in ignorance; but deeming themselves wise and learned, they wander about in crooked (round-about) ways like the blind led by the blind. Katha. II: 5:

So long as an ignorant man confesses his ignorance, there is hope about him; but when he refuses to see that he is ignorant, he is in a bad way indeed. The beginning of all wisdom is the desire to be enlightened. Jijnasureva adhikari, it is said. (It is only the curious who become authorities on any subject) Mr. A. G. Gardiner gave expression to the same idea when he wrote of H. G. Wells: "If we are curious about things, we have no difficulty in knowing about things. It is because we are indifferent that we are dull.....Mr. Wells has an infinite capacity for being interested". To be interested in things of the spirit is the begining of all spiritual development.

All schools of Hindu thought give importance to the *guru.* It is the personal touch of the master that fires the imagination of the *sishya.* We are not self-sufficient: there are people with wiser heads and richer experience, and it is by contact with them that we are encouraged to keep on the straight path. If we follow the leadership of unworthy people, we may travel by crooked and circuitous paths that lead to spiritual and physical ruin. The wise man is careful to whom he gives his confidence. Misplaced confidence is the root of all evil.

God of all love, give us the wisdom to learn from Thee and from Thy Children. May the quest for truth be our life-passion. Save us from all foolish self-sufficiency. May we derive even our self-confidence by obedient trust in Thee. Amen.

III

That this is a transitory world does not appear to those childish people who are deluded by the lust of the world and go forward blundering. "This is the world, and there is nothing beyond", says such a one, and he falls again and again into my (Death's) power. Kath. II: 6.

The man who thinks that this world is everything and that there is nothing beyond is a child: this is not the understanding of a grown up person who discriminates between what is real and what is passing. He is deluded by the snares of this world, holding that wealth is might. Wealth is a mighty means to do good; but it must be used by one who knows its limitation as well as its usefulness. It is a means of self expression; but we

are slaves if what is intended to be a means becomes the goal of life. The man who worships the riches of this world "gets into my power again and again", says Death : "Punah punarvasam apadyathe me." "For the greed of acquisition", as Tagore puts it, "and the living principle of creation are antagonistic to each other. Life has brought with it the first triumph of freedom in the world of the insert, because it is an inner expression and not merely an external fact, because it must always exceed the limit of its substance, never allowing its materials to close its spirit. It is a slavery to continue to live in a sphere where things are, yet where their meaning is obstructed."

"This world is, and there is nothing beyond"—this is the attitude of the one who says "My soul, there is much wealth gathered for you ; eat, drink and be merry". He gives no thought to what might happen to him tomorrow. All truly enlightened people call him a fool. He is foolish and ungrateful : he lives in God's world and forgets Him not knowing that life's highest opportunity "is to be able to offer hospitality to our God".

Enable us, Lord, to give hospitality to Thee out of a thankful heart. May we not be like the desert which receives rain but does not offer fruit in return. Amen.

THE JAINA DOCTRINE OF SALVATION

By R. C. Soanes

Man is a compound of matter and soul, and because of this, his present life is an unnatural one. The cause of all misery, is the connection of the vile material body with the pure eternal spirit of man. The individual has to separate these two aspects by suppressing his body for the sake of liberating his soul. The goal of salvation is Moksha or Nirvana which is a state of blessedness in which the individual soul is released from all bodily encumbrances or attachments, and also from all previous Karma or deeds. The complete method of salvation has been formulated in The Three Jewels of Jainism viz : Knowledge, Faith and Right conduct.

As stated above, Man is a combination of matter with soul. The characteristic nature of the soul is consciousness or knowledge. Matter is unconscious, it has the activities of attraction and repulsion. The being resulting from the combination has

characteristics from either of these two ingredients. In him, the forces of attraction and repulsion natural to insentient matter, become respectively attachment and aversion. Aversion takes the form of anger and pride ; attachment becomes deceitfulness and greed. The more the soul pre-dominates in the compound, the less is the resulting being ignorant and biased ; the more there is of the influence of matter in the compound, the more the living being is ignorant, angry and greedy.

So the combination of soul with matter produces energies or Karma, the totality of which together with the soul constitutes the Man. These energies can be considered with regard to their natures, duration or how long they will stay with the soul, their intensity, and their mass. And as regards to the generation of them, how they can be got rid of before their natural time ; and how the inflow of them in to the being can be stopped.

Regarding these energies from the point of view of their nature, function or action there are in Man 158 of them, and they can be grouped under 8 classes. T. Ladd, in his book " Theory of Reality," says, " How ready men are to recognise in their own existence the presence of ideas and forces not consciously their own. Man is very largely the product of the other 'Being' which penetrates his self and yet which is known as not identical with his self. The point of view is now changed from thinking of Man as a unit resulting from the combination of soul and matter, and he is now thought of as an impure soul ; men are souls with bodies.

Eight Classes of Energies (Karma) unnatural to the pure soul

Class I

Energies in us, the nature of which is to obscure knowledge. Knowledge is the very essence of the soul. Consciousness, knowledge and soul are much the same thing. Knowledge is a positive state of the living being. The instrumental cause of knowledge is the teacher, language, the thing known, or a representation of it. The teacher does not literally impart Knowledge, he is simply the instrumental cause or means whereby the person is enabled to develop his own knowledge. The substantial cause of knowledge is the soul, in the sense that a thing is the cause of its own qualities. The pupil has also to be in the right state.

There are 5 kinds of knowledge, obscuring energies :

(*a*) Any energy or activity which obscures knowledge by the senses.

(*b*) Any energy or activity which obscures knowledge by interpretation of signs.

(*c*) Energy that obscures psychic knowledge.

(*d*) Energy that obscures mind knowing.

(*e*) Energy that obscures unlimited knowledge.

The last 3 kinds of knowledge are acquired directly by the soul, without the intervention of the senses and the mind. The first 3 kinds of knowledge can be of 2 kinds—false or true, thus giving us 8 kinds of knowledge.

Memory, judgement, perception etc are the results of the stopping of unnatural knowledge—obscuring energies.

The soul becomes active and actual. The constitution of man is such that, as soon as he removes moral vices, his intellective processes flow into a pure channel.

Class II

Energies which render the soul impure. In the first atage of knowledge, that of indefinite cognition, it is essential to experif ence it to have knowledge of a thing. The second class o- energies in question includes any of our activities which prevent this first stage of knowledge, such as sleep, trance, etc., in which the senses do not work and the very first stage of knowledge by the senses is prevented. According to Jainism, sleep is not absolutely necessary in order to be healthy and happy, other wise permanent omniscience could not be reached.

This class also includes energies which prevent the first stage of psychic knowledge.

Class III

Energies in us which in their operation cause either pain or pleasure. These feelings are distinguished from feelings of anger, fear, greed, sex-passion, etc., because feelings of pain and pleasure as here meant in a technical sense are not necessarily so hindering to the progress of the soul that omniscience cannot be attained. If, however, we identify ourselves with either of them we stop, and do not continue in thought about the thing causing them. They are both unnatural to the pure soul, for there is no pain or pleasure in awareness. Blissfulness is a natural quality of the pure soul and accompanies consciousness, while in man and animals there may be pain and consciousness of pain at the same time, but the two are different.

Class IV

Energies, the nature of which is to infatuate us so that we cannot distinguish between right and wrong belief, and so that we are prevented from acting rightly. There are two chief kinds of these forces: first, that which obstructs our faculty of realising and relishing the truth, and secondly, that which in its operation, makes us unable to act rightly; it is moral uncleanness and non-perception of what is right. Right action as here meant is right action accompanied by the conviction that it is right. Of the first kind there are three degrees:

(a) That degree, by reason of which the person does not believe in the truth at all when it is presented to him. Thus, the person is under the rule of delusion; what is true seems false to him and vice-versa. In Jainism, it is maintained that the measure of truth is held to be knowledge purged of all infatuating elements. When we are not deluded we know that we are not, and in order to wake up from a state of delusion into a state in which we know we are not deluded, we have to remove our moral vices, especially intense and lifelong anger, greed, etc.

(b) The second degree of the energies in us whose nature it is to infatuate us so that we cannot distinguish between right and wrong belief, is that degree by reason of which we doubt the truth after we have believed it. When this degree is active we just let the truth pass by without either liking it or dis-liking it; the state is a sort of indifference, whereas in the first degree we positively dislike and repel the truth.

(c) The third degree is that by reason of which while believing in the truth most of the time, yet at certain times we feel that there is still something more to be known; there is just a little vacillating in this state.

We now come to the kind which in its operation makes us unable to act rightly. It is this kind of force in us that covers up the heart and makes us unkind, unsympathetic and, when intense, cruel. For classification, 25 kinds are listed in the Jain doctrine:

1—16—Anger, Pride, Deceitfulnees, Greed; each of these in time have 4 degrees of intensity.

17—25—False liking, false disliking due to prejudice, laughing, etc., sorrow or grief, fear, disgust, sex-passions.

Thus we have the above forces in us, under the influence of which we allow ourselves to be deluded and to act wrongly.

When we have freed ourselves from their influence, we shall always form right beliefs, and always act rightly, making no mistakes.

Class V

Those energies which prevent our having a continuous life in our own soul as a pure substance, are those by reason of which the duration of any particular life period in a particular material body is determined. They may be compared to fetters preventing the realization of the spiritual continuous life.

There are 4 kinds in this class of Energies :

(*a*) That kind by reason of which we have a certain length of time in the pleasurable condition known as that of the Devas or Angels, with fine subtle bodies.

(*b*) By reason of which we live a certain length of time in the condition where there is no pleasure at all but pain all the time, and have subtle material bodies.

(*c*) By reason of which we live a certain length of time in the human condition.

(*d*) By reason of which we live a certain length of time as an animal, insect, bird, fish, worm, etc.

Although the length of life is determined, it is not a given number of years that is fixed ; because the life may be fast or slow. It is rather the quality of life than the number of years.

Class VI

According to Jain Philosophy, we are the makers of our bodies; the height, shape, colour, tone of voice, gait, etc., are all fashioned as a result of forces which we ourselves have generated in the past and which are in subtle combination with us. These forces are operating in us all the time and on account of them the limbs, organs and other parts of our bodies are formed, but these things are done by us in ignorance. And these forces are combined with the soul in a subtle way and are not separable by a mere mechanical taking apart, it follows that as long as they are in us, our bodies will be with ; our souls. In this class, there are 103 energies ; they give us the various factors of our objective personality.

There are five kinds of bodies which an entity can have in combination with his soul ; and of these five bodies, two remain with the departing soul at death, right up to the time of his final entrance into everlasting life whether he does not take these two nor any material bodies. The five kinds are :

(1) The ordinary gross physical body that we see and touch.

(2) A subtle material body which cannot ordinarily be seen; it is changeable and may be large and then small, have one shape and then another. The beings in the pleasant or angel state have this kind of body, also those in the state where there is no pleasure but pain all the time, have it.

(3) A body that can be sent by the person to master. Only very advanced beings can assume this body; and the idea is that the soul is with it, is with the physical body also and in the intermediate space all at the same time.

(4) A body which consumes food and, when highly developed and rendered more subtle, can be protruded from the person and burn up other things or bodies.

(5) A body which is made of all the energies now being classified under eight kinds (karmas). This is changing every moment. And this and the "fire" body just above mentioned, are the two kinds which stay with the soul at death and only leave it at its final liberation.

Of these five, we all have the physical, the "fire" body, and the "karmana" body (5th body). We may or may not have the subtle body; while only the far advanced can have the third kind.

None of these bodies is conscious. The awareness, consciousness, of knowledge in the person is a quality of the invisible, intangible soul having these five bodies or any of them.

Class VII

The energies which come in this class are those which determine the surroundings, family, etc., into which we are born. There are two sub-divisions of this class, viz: the force which takes us to high family circumstances, and that force which takes us into low circumstances.

Class VIII

The energies here are those which in their operation prevent or hinder our doing what is desirable to be done when we wish to do it or are willing to do it. In the 4th class of energies; the inability to act rightly is owing to moral uncleanness and consequent non-perception of what is right; whereas in this 8th class

the right action is seen, but it is not done; there is some weakness in us.

There are five sub-divisions of this class :

(1) Any force by reason of which we do not give ; although it is the right time and place, and we have the means, still we do not give.

(2) Any force by the reason of operation of which we do not make profit. We are fit persons, and follow the usual method and yet we do not gain.

(3) Energy by reason of which we do not enjoy things which can be enjoyed more than once ; pictures, functions, scenery, etc. The things themselves are not faulty, and yet we are miserable although surrounded by pleasant things.

(4) Energy by reason of which we do not enjoy those things which can be enjoyed only once, food, drink, etc.

(5) Energy which acts as a hinderance to the will ; we should like to conduct ourselves in a certain way, yet we do not. We know that the way is right, yet we do not do it ; there is weakness.

Thus, we have 8 classes of energies in us. All these are un-natural to the pure soul, and obscure some quality of it, and the qualities become actual when these foreign forces are removed. The 1st, 2nd, 4th & 8th classes cover up the real spiritual natures viz.,

(1) Omniscience

(2) Generalisation to the fullest extent

(3) Permanent right belief & right conduct

(4) Infinite capacity of activity (not omnipotence); no soul can create another.

The 3rd, 5th, 6th & 7th classes of energies do not cover up the essential spiritual natures. When these latter 4 classes are removed, then the qualities natural to the soul which come out are :

(1) Blissfulness

(2) Continuous life, unbroken by death or birth

(3) Life as a pure soul all the time

(4) Life in circumstances neither high nor low *i.e.*, equality of status.

Causes of the generation of these foreign energies

The characteristics which a person has at the present time are the result of forces generated in the past. The person attracts (asrava) to himself and assimilates (bandha) that finest material which is the substance of these foreign energies, by reason of certain impellent forces which are already in him. But these impellent forces are only the instrumental cause of the generation of the above named energies (karmas). We ourselves are the substantial cause of their generation.

If the attitude of mind is one of protest or aloofness from these impellent forces, then fresh energy is not generated. There are 4 classes of these impellent forces, causes, or means whereby we generate the energies mentioned above :

(1) Delusion

(2) Lack of self-control, lassitude of thought or of sense activity. Indulgence of the senses stops consciousness.

(3) Passions : An unclean moral nature.

(4) All other activities of body, mind and speech not included in the first three causes (yoga).

The above 4 classes are further sub-divided into 57 divisions. When any or all of these causes precede our actions, words, or thoughts, then we generate the energies under the eight-fold classification given above. These causes form the ground so to speak in which the energies are generated.

The sub-division of these 4 instrumental causes of the energies which clog the natural qualities of the soul, is as follows :

I. Delusion

There are 5 kinds :

(*a*) A state of mind in which we stick to a false belief. We may not know that it is a false belief.

(*b*) A state of mind in which the person thinks " well, this may be true, also that may be true, or " all religions are true". He does not go into it.

(*c*) The state of intentionally sticking to a false opinion.

(*d*) The state of doubt as to whether a givien course of action is right or wrong. You stand still.

(*e*) Lack of development. The entity sticks to a false belief or has no belief. Not having developed the

faculties of judgement, conviction. etc., he does not come to a conclusion. And when in this state his thoughts, words or actions generate a certain force obscuring the soul's natural qualities.

II. Lack of control.

Over the senses and over the mental activities. This is further sub-divided into 12 kinds. The five senses are the channels for acquiring knowledge, and indulging them stops consciousness. If you relish a nice taste, your thought about the thing stops. Thus, knowledge is hindered. Lack of control in thinking injurious thoughts of others also generate energies which will obscure some quality of our soul.

III. Moral Uncleanness.

This is the 3rd of the 4 impellent forces in us, and it is sub-divided into 25 kinds viz: anger, pride, deceitfulness, greed, etc. But here, we are not taking it as the *nature* of energy, but the energy as an impellent force under the influence of which we generate fresh energy of the same undesirable kind, unless we assume an attitude of protest of aloofness and so do not identify ourselves with the anger, etc.

IV. All other activities of thought, speech or body.

This 4th impellent force or cause has a technical meaning, and is sub-divided into 15 kinds, relating to thought or speech that is truthful, untruthful, or mixed, also relating to the activities of the 5 different kinds of body, it is possible to have.

So now we have a description of Man as he is, an impure soul; we have had the explanations of the instrumental causes whereby he makes himself what he actually is. This is the law of moral causation, and thus are implied the two remaining parts of the subject. viz: Man, as he may become, a pure soul; and the means, viz:, by avoiding the causes that make him an impure soul.

The law of moral causation (doctrine of Karma) mentioned above, is the law under which come so-called rewards have punishments, which are really nothing but effects we have caused. This law of moral causation, is not, by any chance,

fatalism. Man suffers or enjoys the consequences of his action, and the sense of fatalism comes in only when we overlook the element of choice. Neither is this law, in any sense, mechanical. In mechanical systems, there is an absence of consciousness. which in Jain philosophy is an essential factor. The causes of disaster are consciously and deliberately avoided by those who wish to remove the impurities from their souls.

Man, as He may become.

When Man has actually become what he is now potentially, he will no longer be a Man, but a released soul. The qualities he will then have are infinite, but 8 are mentioned, viz., those which become actual when the 8 kinds of energies listed on page 2f, have been removed from Man. That is to say, he will be omniscient, he will have unlimited indifferentiated knowledge; will be blissful, will have permanent right conviction and right conduct, everlasting life, no material body, equality of status and he will have infinite capacities of activity.

This state (called Nirvana or Moksha) has a beginning, but it has no ending.

There is and always has been an infinity of souls that have attained this state. This state is the soul in its pure natural condition, and all those who are in that condition, have become so by development from an unclean and impure state. To attain to this state should be life's object, and the human life affords the greatest opportunity, for progress towards this state. For us at present, it must be a matter of belief or faith only. And in this connection, we may mention 4 difficulties viz: it is difficult to obtain human life; having got the human life, it is difficult to come across true spiritual teaching; having come across true spiritual teaching, it is difficult to believe it; and believing it, it is difficult to practice it.

The Means whereby an embodied soul can become a pure or liberated soul.

The underlying principles upon which these theories are based are:

(1) The fact of the existence of the soul, whose characteristic is knowledge (jiva).

(2) The fact of the existence of matter or any other real thing which has not consciousness (ajiva),

(3) Impure souls draw matter towards themselves (asrava).

(4) They incorporate it with their own being (bandha), thus has the embodied state of the soul been perpectuated, death being followed by birth elsewhere in a material body. Now if this state of affairs is ever to cease,

(5) The influx of matter must be stopped (samvara) and

(6) The matter already in combination with the soul must be removed (nirjara).

(7) Then, when this is accomplished, the soul will live in everlasting enjoyment of all its own natural qualities (moksha).

Stages of Development

It is to be remembered that the combination of the soul and matter now in question, is a subtle one, and that a mere mechanical separation is not possible. By what is called killing, the soul is separated from the body and its forces, but not from the matter of a more subtle nature that is the substance of the energies that render the soul impure. As already mentioned these energies go with the soul at death, and by reason of them, the being gets a new material body. The energies which render the soul impure and which make us ignorant, wretches, unkind, cruel, weak, infirm, or mis-shapen and which bring in their train old age and death, can be removed from the soul only by mental and moral disciplines. This process is the process of stopping the inflow of fresh matter and removing what matter is already attached to the soul. It is the gradual process of removing in him, the four classes of impelling forces previously mentioned, which are the instrumental causes of the attraction and assimilation of foreign matter by the soul.

This process is considered in 14 stages, arranged in logical order. It is the process of development, and the process of development has a beginning in time. There is beginning to the development of the soul; and so it follows, that, there was a time in the past when this development was not going on in us; and there is always in existence, a class of living beings with which the universe is packed, so that there is not an inch of space anywhere where these are not. They are conscious, very minute, and cannot be seen with the eye or microscope; fire will not kill them, nor will water, they pass thru things without being hurt; no human instrument can kill them; they can pass through mountains; through anything. There is an infinity of them; and this is the source, whence came the developing and liberated souls. It is the state of existence before development has begun. When once out of this state, the living being never

goes back to it again. It comes out of this state by circumstances, and its development begins. We human beings are, of course, all now out of this state, and our development is proceeding, either naturally and slowly, taking a long time, or scientifically and taking not so long a time.

The 14 stages of development can be grouped into four sets corresponding to the four causes mentioned—plus 1 stage, the 14th, in which none of the 4 causes operates.

(1) In the first of the 14 stages, all the determinant causes work.

(2) In the 2nd, 3rd, 4th and 5th stages of development, only 3 of the determinant causes work, Viz: non-control, moral uncleanness and the final cause.

(3) In the 6th, 7th, 8th, 9th and 10th stages of development, only two of the determinant causes work, viz: moral uncleanness and the final one.

(4) In the 11th, 12th and 13th stages, only the final cause works. And in the 14th stage of these, four causes work.

It is only a momentary stage.

First Stage of Development

In the state before development commences, the life is an indefinite life; the false beliefs are of an indefinite kind; they have not taken any shape; whereas, the false beliefs of beings who are in the 1st stage, are shaped and definite; certain views are held on certain subjects.

In the early stages of this 1st stage, the person has an intense dislike of the truth. When the truth is presented to him he does not believe it at all, nor will he have anything to do with it at all.

In these stages of development, the relation is given between the energies of the 8 elasses and the impelling forces which cause them.

The four causes are all operative in this 1st stage of development, and so, out of the whole list of energies that can be generated, we may in this stage generate anyone (except the one by which a person becomes a Master, or those which give us the body used for visiting a higher being. Thus, in this stage, of development, we are liable to generate such undesirable states and characteristics as life in hell, life as a being with only 1, 2, 3, or 4, instead of with 5 senses; life as a tree or other stationary

being; life as an invisibly minute being; life as a being having a body in common with innumerable other beings, such as a potato; also with neuter sex passing delusion; etc. These states are not generated in the stages of development above the first, however. To avoid them we must stop the cause.

The four instrumental causes of these energies were sub-divided and there were five sub-divisions of the first. These do not operate in any stage above this first stage of development; they are controlled by the mind.

It is, therefore, important to know how to get out of this 1st stage of development; and also, if we are out of it, how to prevent ourselves from falling back into it, for these stages are in logical order, but not in chronological order, and it is possible to fall into a lower one from a higher one until we reach the 12th wherein we do not fall into a lower one.

Before dealing with the means of reaching the stage above this first stage of development, the 2nd and 3rd stages, each being of only a few moments durations, may be first described.

Second Stage

This is a transitory stage in the way down from a higher to the first; from a peaceful to an angry state for instance; and it is the momentary consciousness or taste as it were, of the peaceful state of mind.

Third Stage

It is a sort of mixed state, in which there is neither liking or disliking of truth; a sort of indifference. No great desire or energy is put forth in this state. It is a sort of intermediary stage between an intense dislike of the truth, and a true relish for the truth. The right attitude of mind towards the truth, life, and universe, is not altogether inoperative. In this stage, the most intense or life-long anger, pride, deceitfulness and greed are controlled by the mind; they do not rise up. This is the essential in this stage; we come to this stage by loosing anger, etc.

Whereas this stage and the 2nd stage of development are only momentary in duration, the 1st stage is of long duration, and when we rise for the 1st time above this 3rd stage, our development, is, roughly speaking, half accomplished. As soon as the state of delusion is removed or controlled, the Right Attitude of thought towards the truth comes out, we are convinced then, that it is wrong to kill or injure living beings and there is a relish of

this conviction ; also, instead of disliking and denying the truth, we like and relish it.

Our whole progress depends upon acquiring, or rather, manifesting this right attitude. And it is present actually in all the remaining stages of development above the 3rd.

Until this attitude is attained, all philosophy, concentration etc., will be false.

There are some 35 rules, the practice of which will enable us to attain this attitude, plus 3 processes which have to be gone through. There are certain internal signs by which we may know whether or not it has been reached by us: we believe in the truth without vacillating ; we do not have the degree of anger towards any person, to the extent that we feel we could never forgive him or be friendly the whole of our lifetime. That intensity of anger towards any person does not rise up, it is controlled by the mind. Not only anger, but also pride, deceit, and greed.

The following are five inward signs or characteristics of the right attitude of thought towards the universe in which we find ourselves :

(1) Not feeling the degree of anger, etc., just mentioned.
(2) A desire to reach the state of everlasting life, or liberation from mundane existence.
(3) The recognition that this continual going on from incarnation to incarnation is not the right state of life ; looking upon any embodied state of existence as a misery and one to be got away from.
(4) Compassion towards those who are suffering from any kind of misery. If the misery is due to ignorance and foolishness of the individual, then there is still pity for him that he should be thus ignorant.
(5) The conviction that, that only is a true code of rules of life which has been taught by the omniscient, or persons in whom 18 feelings are absent (given below).

Deity, Teacher, Rules of Conduct.

When we are in this state of right attitude then we have certain very definite convictions regarding three principles, viz : the deity, the spiritual teacher, and rules of life.

Deity.

Deity in Jain doctrine, is the highest ideal that we keep before the mind with the object that we ultimately shall become like Him. If the person does not reach this ideal with all grandeur in the bodily state as did the Master (Tirthankara), still the person will reach the state of Deity in liberation where all are

equal. The Master is a person, (not in abstract idea), having attained an ideal manhood, and living while on earth in the body, among His brothers and sisters ; His relationship to other human beings is not that they are His children.

When the right attitude is attained, then the person will have a strong conviction that only those are Masters in whom the following 18 feelings are absent :

1–5 : None of the energies of the 8th class must be found in him. There must be no weakness or inability to do any right action He might wish to do.

6 : Laughing and joking must have disappeared. Indulgence in it denotes imperfect knowledge, and unfamiliarity.

7 : He has no liking for material objects. *Attachment* to sensation is a failing,

8 : He has no positive dislike for any object. Dislike is a source of misery and there must be no misery in the ideal.

9 : Fear has disappeared. Fear for loss of body, reputation, property, etc. The real self is different from our goods, etc., and cannot be injured by any force in the universe. Fear shows lack of knowledge and weakness.

10 : He has no feeling of disguest or sense of repulsion.

11 : Sorrow is absent (may have pity and compassion).

12 : Lust or sexual passion is absent.

13 : His attitude of belief and conviction is correct. All signs of anger, greed, killing have gone.

14 : Ignorance is gone and therefore He is omniscient.

15 : He never goes into the state of sleep. If there is any hitch in the continuity of His omniscience, then He is not the Master.

16 : Perfect control over desires of the 5 senses.

17 : Has no attachments to things or persons, neither desires them.

18 : He has no hatred of persons or things.

It is said that the last Master, Mahavira, whom history describes, was free from the eighteen blemishes. When the right attitude of thought is attained, any being or person that is held up as a deity in whom one of the above eighteen faults is discovered, will not be regarded as a deity. The Deity should be critically examined to see if all these feelings are absent.

The Diety is not one who issues laws that must be obeyed, nor is He a creator of the Universe. *(to be continued)*

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